

M2261

Saturday, May 26, 1973

Land

Lunch and Evening

Land Lunch

Mr. Nyland: OK?

Bill: Uh-huh.

Mr. Nyland: Oh, before I forget, huh? We drink to Jean and Don and that little child, which child already has entered into the world. We drink first, then I tell you what I think.

[pause]

Because it is something different for the Group as a whole. Of course it has happened before and it is not *that*—that I want to single this particular one out; the fact remains that there is an addition, and with the addition there is an added responsibility. It's not only the responsibility of the father and mother. When it happens in a Group, the Group also must take on a definite attitude of well-wishing and to see to what extent they can help assist in the growing up of a little child. Of course it applies to all children—wherever they are, when they become Group children—but you're liable to forget it, and every once in a while you think about it, you may have to undo what already has gone on before. Here is a case where nothing has gone on before, except the influence of Jean. But now it is breathing, and breathing this atmosphere, and it's getting more and more free from the influence of the mother, and now it has to learn to grow up. And it is a child which belongs, to some extent, to the Group.

I remember when Corolla was born, and I happened to talk to Gurdjieff about that. And he said, "She is my child." And of course I, as father, hated it. He wasn't her father—I was—and it took some time before I started to understand what he really meant. When it happens in a Group, the Group becomes responsible for that kind of life. There is a very definite reason why that life starts to grow up within a group of people who have a common aim. Not in an ordinary

community, because that is not what we are. We are people who have an aim for our own life and with the intention of helping each other to grow and where it is necessary to understand that kind of cooperation, and into that kind of community with that kind of an aim for one's life, a new life is born. And it is difficult to see, even, why it should be born; because that is the case with many children and all of us when we were born, for what reason did we enter into this Earth, this atmosphere. There is this question that can only be settled a little more philosophically.

The practical question now is, here is a new baby and what are our thoughts and feelings towards it. Not the usual ones; that is, of course, that I am happy for Don and Jean—logically we are—and that everything went well and the mother and child are doing perfectly all right and so forth, and the name is such and the father is proud—we also know that—but the question is, what is the attitude for a new life that you now also become responsible for. To a smaller extent, nevertheless as a Group child it has a very definite place already. I would almost say that during a certain period at the beginning—when a little child starts to become open to what happens in the world—and then gradually these characteristics are developed which we, in general, classify as 'acquired' characteristics or as characteristics of a 'sociological' nature ... what a child can take in depends on the configuration of what a child is as type and logically also what it has inherited, but the sociological influence is a different kind of a thing. It depends on the atmosphere that is created around the child—the thoughts that you have formed, and the real feeling of a wish that such a child can grow up in understanding—and in that way you create, by means of your feeling and your thought, a certain atmosphere which at times, when you really care, you can send in the direction of a person where you care for.

And this you have to learn. Because usually we don't do it, and naturally it is not done either. Naturally, we don't live that way. Supernaturally, it is possible to acquire it as something that becomes ... is really becoming to a Man and that belongs to us. And the emphasis, I say, again and again is on the Group itself, that you wish that that what is added will be of benefit to the Group and that the Group as a whole will want that little child really to gain in understanding. Whatever your wishes are that you send to the child now, whatever it is that you feel you can do from a distance, whatever you would wish to create as a condition—you see, it is culminated in a godmother and a godfather. They have that added responsibility which a father and mother cannot do because they are too close to it and, after all, it is their child so they cannot

be impartial. A godfather and godmother can be impartial. Everybody of this Group can be like a godfather or godmother. Because, the impartiality must be there. Not simply blind love or logical sentimentality. That what is required for a child is really the understanding that it has to grow up, ultimately that it will have to stand on its own feet. It is over several years, of course; it is not just now and it is not next week. It is something that every once in a while you give in the form of thought when you are reminded.

And there are these three people, now, and they belong to the Group as a whole, and you belong to them. And whatever you now can do in thinking and in feeling and in wishing for that to grow up in the right way—to become a ‘good man,’ as we call them; a good ‘woman,’ maybe, to be more specific.

A good woman ... what is meant, even for a little child like that—and a little girl—to become. You remember, Gurdjieff used the term ‘future mother.’ You remember about what that little story was, of the two children who killed themselves. That was a very terrible thing, that as a necessity for the continuation of life on this Earth, realizing that life on this Earth is needed for the maintenance, that part of this life is really required to be *here* and not somewhere else and the fact that it is here means that there is a reason why it should be here and that, for that reason, it has to fulfill its own purpose. And that is what one wishes for a little bit of a baby—almost at the present time still quite unconscious, within a very short time much more Conscious than we are, then unfortunately that disappears and then it becomes unconscious again—to see what you can do to keep this beautiful Consciousness uninhibited in a little child, to keep that as long as possible and to prevent unconscious states—sociological development, economically and so forth, acquired characteristics—to prevent them from taking hold of a child too soon.

So, that's as far as little children are concerned. We are concerned about ourselves. Pretty soon I'll be back on the plane to New York. We've had a week, more-or-less—excepting Seattle. We've had some meetings. We talked about several questions, questions maybe that you had yourself for which you could apply what we talked about and which may be of help, questions that you still have which you ought to try to settle. Sometimes it's necessary not to talk too much. Because you have to learn how to digest certain things, giving it a certain time. Because that process of digesting it is very necessary because then you make it your own, but if you keep on wanting to have answers to questions, you don't put enough of yourself in action that really could digest it, and you become much too much dependent on having a question

answered instead of buckling down to the problem yourself, to wish to answer it for yourself, to see where you can go with the information you have.

Because, you have much more information than you think you have. And the way you now, not wishing to ask the question but wanting to find the answer for yourself, you will then utilize what there is as wisdom, or facts of knowledge, or insight or even aspirational quality, that you then will say, "I want to use now and exhaust what I have." Then, if there are more questions, it's all right. Because you will remain a question mark for a very long time. But, that doesn't matter. You have to learn how to face yourself with your own questions, and that I think, perhaps, we've talked about a little bit during these days here, and we still will talk tonight and tomorrow.

Tomorrow we talk. As you know, tomorrow will be a concentrated day of effort. Just a little bit of a sandwich in the middle of the day—standing, maybe—no talk, no particular drinking with armagnac, no particular desire to become a little lazy. Also coffee break—just a little cup of coffee when you feel like it. Not sitting down. No chat-chat. No particular discussions. Not even discussions about Work. We will do just physical work and attend to it in a concentrated effort to give yourself discipline. So, tomorrow is based on activity of a general kind here at the Land, that the Land offers you the opportunity. At that day also, maybe tomorrow, we talk about a few things regarding organization, of that what might be useful if we can keep it in mind that we have some kind of an aim for the next three or four months.

I don't know when I will be back. It depends on too many other things that I have no control over. But, living day by day I will know what may be necessary for the next day, and who knows, all of a sudden I say, "Why not go to the West Coast, it's a nice place."

I don't come here for the nice place. I have only one aim: to keep on talking about Work and to keep on trying to remind people; to hold it up as much as I can as an aim for yourself, for your growth, for your development and ultimately for your freedom. You serve the Lord if you do that. You serve the totality of spiritual life. You make it easier for those who are struggling. Dependent on the level on which *you* wish to live, you will be able then to help; if that level where you are is sufficiently strong, or if it is sufficiently high enough, or at least a little bit removed from the ordinary existence, your influence will start to flow down to those who need it.

When you are capable of maintaining for yourself a level of Being, that what you can give is automatically given. Because the openness which is required for the maintenance of yourself

at a certain level, carries with it the ability to give from that level because you came from a lower level and because you have Worked, yourself, from the lower level up to the higher. And that gradually the picture that starts to become very apparent—and particularly in a Group, particularly in watching each other and helping and working together—is that there is more and more an existence of an inner life coming to the foreground being used for the purpose of expression, and that this kind of giving—you might say by means of your behavior—sets up an example, or a proof or a representation, of what life could be, even on this Earth.

And the more that is an aim, the more you will know that this kind of giving is ... does not require any effort. It is just a flowing-out. That is that kind of a channel a person should become; more and more. I say generally that he wishes it, because if he is open in letting things flow out to the benefit, if he can direct it or the good quality for which he is responsible, then that kind of openness requires—as it were, 'flowing away' from you—a necessity for yourself again to be filled. Because when you give you create a vacuum within yourself, and that vacuum will be filled again when another form of openness which then starts to fill you; it comes to you from a higher level because you are, at any one level, subject to the influence of anything that is higher, and the responsibility you have towards anything that is lower, then it flows through you and that kind of a channel you ought to make, as much as you can, as pure as you can.

Because, that what flows through it is of a different kind of quality, and it has to remain pure. The responsibility is, not to soil it. To let it be, in what it is, of whatever quality can come through you dependent how you are, also will determine what kind of quality. The channel you will be is dependent ... whatever will flow through it is dependent on the state in which you are. When you are at a low level, very little will flow through. The more you can become Objective, the better the quality of that what you can give out, and the more you give out the more the quality of that what you receive will be more pure, because you are Working.

So, this afternoon you remember that you are here, in such a lovely sunshine and a beautiful day. And such nice people, such kindness there should be within you—without sentimentality. Try to be as much of a Man as you can be this afternoon.

So this is to Gurdjieff. May he live long, also on this Land.

Land Evening

Mr. Nyland: So, it's ten o'clock in Warwick, and they probably are just finishing up with their

Saturday meeting at Nishamura's. So maybe it's a very good thing that we continue now. It's an interesting ... I may have mentioned it to you before, an interesting fact: When Gurdjieff died several of us continued for 40 days reading All and Everything, assigned to twelve people who read for two hours around the clock; so that during that period someone was reading All and Everything, and the impression it created on one—of that kind of knowledge, that somewhere somebody was engaged in that—was extremely helpful for all of us. Because it was a big thing for us when he died. All of a sudden any idea that you might have had that it would be nice—well, after all you could go to Paris, you could go and see him and so forth—that was not in the hat, and from then on we were on our own, without any question.

So now I think maybe for tonight we ... we have questions and answers again. It probably is one of the best ways of finding out what we know.

So, who has any ... any question to ask.

Dan Medeiras: Mr. Nyland?

Mr. Nyland: Yea.

Dan Medeiras: This is Dan Medeiras. I said I was going to ask a question about...

Mr. Nyland: Yea, we talked about it a few days ago, huh, Thursday? And, of course, I kind of gave a lecture so there was no chance to ask then. All right, Dan. Tell.

Dan Medeiras: How can I say it. I don't think I want to ask that question anymore—about having results from my Work attempts.

Mr. Nyland: [chuckle].

Dan Medeiras: If that's okay.

Mr. Nyland: Yea, that's all right. You want to talk about that, or is that just a statement.

Dan Medeiras: It's a statement.

Mr. Nyland: Yea, and it is in connection with what you and I talked about.

Dan Medeiras: Uh-huh.

Mr. Nyland: Right?

Dan Medeiras: Yes.

Mr. Nyland: All right. So you feel that you can continue?

Dan Medeiras: I think so.

Mr. Nyland: See, it is always very important to know. There are really three things for this, that one knows what is Work: that it is clear, that you know in your mind what is meant by it, and

also that you understand the sequence of putting such ideas to practice; the second thing is that you have to have belief that that actually can exist for you so that you don't have a fear that perhaps it is all right for someone else, but for yourself you know sometimes then, by an experience, that it is possible and when it is possible once, it will be possible another time; and then the third attitude one has, is really the assurance that if I just continue and Work in the right way, I can expect results each time. And that gives such gratification to oneself that from then on you will not question it anymore; because even if there are certain times that you do not get as much of a result, you know that it is not you but it may be the conditions or it may be some other reason you don't know, but in any event you have no more fear, as it were, that you 'don't belong.'

The question of Work is usually, "Am I in, or am I out." I am 'in' when I have that conviction that Work exists for me and that it will yield results in time, and even to a certain extent that I become devoted. When I am 'out,' I may have the memory of Work, even having made attempts, but then for certain reasons I don't continue. And it's not that you disbelieved in it, it's just that other things become a little bit more important and you just don't want to take the time anymore, and after a little while it is just a memory, and after some more time you almost have forgotten. Then I think you're 'out.'

So, who has other questions. Yea? You, did you have a question, Stephanie?

Stephanie: Yes, I did.

Mr. Nyland: Okay.

Stephanie: Okay. I ... I want ... the question that I had had to do, um, not with the method of application but with a perspective about, um, how to place a certain idea. You talked on Thursday about, um, about Magnetic Center and 'I' joining, and I wanted to know... and then also Consciousness and Conscience. And I'm all ... I've been confused about whether I could equate Magnetic Center with Conscience? And what is ... what it really means. I don't understand that at all and ... and I want to understand. I ... I don't really understand Work in ... in its totality from that standpoint.

Mr. Nyland: It starts out usually, in one's thinking, about the difference there is between a mental aspect and an emotional one. And many times when one sees oneself unconsciously and behaving, the motivations sometimes come from one's brain, sometimes they come from one's feeling, and that many times there is a conflict between the two. If they are ... happen to be the

same and the same kind of an aim, of course the result for oneself is much stronger, but it is usually the case that I feel differently from what my mind tells me to do or reversely, and that there is no language between the mind and the feeling itself. It is, at it were, 'cut off.' They have their own language and they ... there is no possibility of translating it.

That kind of a conflict one should know. Because it prevents one many times from doing the things that are right, simply because you do not know what is right. You have an idea that what your mind tells you—that that is right—and your feeling doesn't agree, or reversely, and that kind of a conflict is not easily solved. And usually it's solved only by going in one direction and not in the other, and maybe you find out that it was the wrong direction.

Now, the question of this Consciousness and Conscience. They function together because they are 'growing up,' as it were, at the same time. When one compares the two different bodies in the Body Diagram, the development of a Conscience is dependent on the 'Sol-La-Si' of the Kesdjanian body, and parallel to that is the 'Do-Re-Mi' of intellect. And there is a constant interchange between either one or the other methods that one wants to follow—starting out with the 'Do' and going over into 'Re' and 'Mi,' that the 'Re' is connected with the 'La' of the Kesdjan and that the 'Mi' is connected with the 'Si' of the Kesdjanian body, and reversely so that the 'Do' of an intellect is really connected with the 'Fa' state of Kesdjan and going over into 'Sol'—so the reason why they are similar although different facets of the same thing, is that their education—as it were, their 'development'—is simultaneous.

Now, I do equate Magnetic Center with a Conscience. I say it has to be 'set free,' and that is what I talked about on Thursday. And I've compared it to the Sleeping Beauty, which is imprisoned and asks to be set free, and the Prince, who is hunting for the possibility of development, for himself, in trying to find a treasure which will really enable him to see the world as it is. And he finds this young lady and, of course, is enamored in the story and sets her free. Her place is Conscience. She is the guiding factor for the performances of the Prince, who wishes to become a Consciousness but cannot as yet because he is not sufficiently full grown, and all he can do is to refer to his father, the King, who has originally sent him. And in order to live on this Earth in which he then finds his, you might call it a 'counterpart' but that what then encourages him to grow up and become a Man, a Conscience will help a Consciousness to develop.

And this is really, as it were, the story. We ... sometimes we compare it with what takes

place in our own experiences on Earth and then we call it 'positive' and 'negative,' or we call it 'masculine' and 'feminine.' And that the relationship between these two, although quite fundamentally different, that in principle they exist as part of life which then, if there could be a combination between the two, it would give a certain unity which would be, as value, much higher than each component part. So that the combination of Consciousness and Conscience, if they could relate to each other in that way, would have a wish for further accomplishment between the two of them making that as a unit, which unity would have more value than the component parts by themselves.

So it is not simply the addition of Consciousness and Conscience, it is really the fusion of the two which causes much more force because of such fusion. It is two-squared instead of just two plus two. In this case, of course, the value itself is the same—it is four—but that what has caused it to become four, as a road, is quite different from an addition. In fusion, and particularly when we relate it again to what takes place on the Earth, the fusion is separate functions of each component to be united with the equivalent functions of the other component. If we talk about man and woman on Earth, it is always the question of physical and emotional and intellectual, and that the greatest unity exists when all three can be united on the level which is inherent to the condition of either physical, emotional, or intellectual. And that ultimately that what is fusion between man and woman should be a three-fold component, or a three-fold composing each other.

Now, in that sense Magnetic Center has become Conscience and expects a Consciousness to perform, in relation to a Conscience, as that what takes on the initiative and is the guiding factor in the form of activity towards further development. That in that process the Prince grows up and becomes a King, and as a result that what is Conscience learns, by whatever the shortcomings may be of the Consciousness, that then the expectation on the part of Conscience—that Consciousness will actually grow up—will create in Conscience a corresponding part. So that then Conscience becomes a real Conscience because there is a real Consciousness also in existence.

You understand.

Stephanie: Can I ask another question?

Mr. Nyland: Uh-huh.

Stephanie: Um, as you were speaking I was imagining the Thee-Body Diagram. Would then ...

would the Kesdjanian ... I get confused whenever I try and, um, relate it to Kesdjanian and Soul Body. Is, then, Conscience a property of the body Kesdjan and the Magnetic Center is the beginning, or is it...

Mr. Nyland: A stimulating factor of life, in Kesdjanian body, which enters at the point 'Fa.' The 'Do-Re-Mi' of Kesdjan is the relationship to the physical center, so that the Kesdjanian body is not a complete emotional quality in the sense that it is non-material. Kesdjan is still half material, although refined and of lighter density than the regular physical body as '1,' '2' and '3.' But that what is really ethereal and spiritual of Kesdjan, that is the *quality* of the Kesdjanian body because that is predominant when it becomes 'Sol-La-Si.' At the same time, there is a material form which still continues together with the spiritual one, so that life after death is made up of two kinds: partly material, partly spiritual. Only the Soul will be completely spiritual.

Stephanie: What happens to Conscience, though, when Kesdjan gives over its life to the Soul.

Mr. Nyland: Conscience remains in that what is the 'Si-Do' of Kesdjan. And in the quantity of material which has been accumulated during the process of Kesdjan developing, is then given to the Soul as emotional energy which contains Conscience complete, hundred percent. So that the energy which then flows over from 'Si-Do' to the 'Fa' of the Soul, enters into the Soul at 'Fa' and helps, then, complete the 'Sol-La-Si' of the Soul body. You see, it has become One. Conscience is then involved and completed with Consciousness, and the further development of Consciousness is simply a requirement for the Soul itself. Conscience is already there.

All right?

Stephanie: All right.

Mr. Nyland: Good.

Who was it? Who was there?

Russell Schreiber: Mr. Nyland? Russell Schreiber.

Mr. Nyland: Yea.

Russell: I ... In your last visit, in the Berkeley meeting, you mentioned, or you went over, three approaches to Work. And also the other night you mentioned it again. You mentioned, ah, you mentioned the physical approach to Work, or as a way of approaching Work. It's something I really don't understand, and I wish that you would say something about it. It would be...

Mr. Nyland: Russell, I explained it ... I explained it some time ago in a tape in Warwick. Have you listened to that?

Russell: I think ... I think I have heard it—that tape.

Mr. Nyland: It is ... it is a question of, almost I would say, not wishing to 'leave out' what is important for the totality of Work, but for a long time the intellectual and the emotional is quite sufficient for the development of 'I'. The question that has to do with the road indicated by the physical aspect, is a gradually a loosening up of the 'Si-Do' bondage of that physical Octave; and therefore it only comes after the other two have developed sufficiently so that then there is a Consciousness and a Conscience which then, at that time require a servant to execute, as a Will, that what is agreed upon by the Consciousness and Conscience.

So it's only when it starts to activate that what is the relationship between Consciousness and Conscience that that third form of Work starts to appear. The reason for it is—that it has to do with the loosening up of the 'Si-Do'—it means really that the physical body itself has to become free from itself. And that is why this question—of how to develop it—is linked up with the Sensing exercise. Because the Sensing exercise will give the physical body that what is needed for its own development to become more complete; and we call it 'subcenter of intellect,' really, that starts to develop as a Sensing possibility so that then the physical body has an attribute as ability to Sense—or have sensations, or becomes in that sense then 'Aware'—of its own existence.

The reason why that is necessary is that in ordinary life the physical body always has been associated with the feeling, and that whenever the feeling wanted an expression it had to use the physical body for that manifestation. When, as a result of Work on oneself the language gradually develops for an emotional approach and then in the formation of a Kesdjanian body there is that emotional language available to the feeling center ... or that what becomes a Kesdjanian body has then an emotional language for its own expression; this taking place in the 'Sol-La-Si' of the Kesdjan, that what is left of the physical body would be without the help of a feeling center and then feeling, as it were when it is 'left out' because it is not being used any more by the feeling center, the physical body would be unbalanced. So for that reason something is given in the form of Sensing; then when this physical body has a realization of its own existence it has to become free, in the 'Si-Do' relationship, as that what is the utmost development of the physical body as it is; and as we consider our physical body to be on this Earth—that is, it is full grown—all that is necessary is the loosening up so that the next 'Do' can be reached without having any regret. [buzzer went off]

Will we turn it?

side 2 By 'regret' I mean that at the 'Si-Do,' which is really the death of the physical body, it is then aware of the fact of the physical body dying, and not having any regret means that it has exhausted the possibility of the physical body and for that reason can leave it. It means, simply, that the question of death is not an end of the physical body, but becomes an entry into a new state; which, of course, is a concept that is quite well known, particularly when you realize that when you push the three bodies together in the Three-Body Diagram, the Soul body starts to exist at the second 'Do'—that is, at the end of the physical body—and then is, as it were, 'on top' of that physical body with the Kesdjanian body only helping. I called it many times a 'scaffold' which is partly connected with the physical body and partly connected with the beginning of the Soul body.

I do not know if you can visualize it.

Russell: I think I can.

Mr. Nyland: But that, you see, is the reason. It stands on top. That is, at the moment when one dies, there is the chance that the Soul can exist. But, only when the Kesdjan has been full grown. The Soul will exist in the 'Do-Re-Mi' stage only, and then one has to go through exactly the same process: Of the Kesdjanian body dying and then, when it dies it will give off the extra energy, at its own 'Si-Do,' to that what is the 'Fa' state of the Soul, so that then ultimately the 'Sol-La-Si' of the Soul, or the intellectual body, can develop.

You see what I mean.

Russell: Yes. Thank you.

Mr. Nyland: It comes at a later date.

Russell: I think I am premature.

Mr. Nyland: Yeah. It comes later. It will come automatically. Because when really Kesdjan and Soul are there and sufficiently developed that they wish to execute that what they think and feel—or that what they are Conscious of and Conscientious about—then automatically the physical body has to submit to the commands which are then from Above, because the development of the second and third bodies is worth much more than the development of the physical body.

All right?

Russell: Thank you.

Mr. Nyland: Good.

Ellen Forbes: Mr. Nyland?

Mr. Nyland: Yea.

Ellen: It's Ellen. I'd like to know what I could do so that I could extend Work much more in my day since I'm [inaudible] Work which is much more in [inaudible].

Mr. Nyland: Darling, you have to wish it. You really have to live with it. You have to have a feeling that it belongs so that really, already when you wake up in the morning that you are with expectations for the day. It starts with having a gratitude, of an acknowledgment that you are alive. And if you can say that in so many words, for yourself that you can formulate aloud "Thank God, I woke up"; "Thank God, I'm healthy"; "Thank God there are opportunities"; "I am alive on this Earth." But the reason I am here I start to understand a little more. And do this many times during the day—Thank God I am this, that, whatever it may be. When you say it aloud, you make a special effort for yourself to unite at that time with that what you expect to become. And this will give you an impetus for a wish to Work on yourself. You see. You will see. You do it, you will find out. As soon as you start formulating these things for yourself, you will be almost compelled to Work.

Ellen: Yes. Thank you.

Dave Saul: Mr. Nyland?

Mr. Nyland: Yea.

Dave: My name is Dave Saul.

Mr. Nyland: Yes.

Dave: On a tape, once you spoke about a very intense emotional experience. It had to do with finding Infinity in oneself, and I wonder if you could say a few words about how it relates to Work.

Mr. Nyland: Well, I would say from the standpoint of Infinity, all Work is there all the time. You see, when Infinity is actually experienced, I'm not at all what I am now. I'm a totally different kind of an entity. I'm not even a person. And that is why it is nice to think about it ... and to some extent it is *very* theoretical because I cannot, as yet, conceive of anything that is different from finite forms. I'm completely dependent on it when I live on this Earth, but every once in a while it is possible that in a flash of a moment of an existence of myself, it is as if time stands still, as if space is endless, as if I am nothing. And that kind of experience, of course, I

meant. Because it can take place in a highly emotional excitement or involvement, or that what is, at that moment, is taking me up completely; and nothing of what I am in ordinary life exists any longer, for that one moment it has disappeared.

It is not easy to describe an experience of Infinity. Because I have no words for it, and what may be the next requirement for such an experience of expression is completely in the field of intuition, or even I say 'hunch'—of that what is without any form whatsoever—or it is in the experience of something existing which is so spiritual that it has no further connection with anything material. So it is all right theoretically to think about it and it is beautiful if the experience actually takes place, but it leaves you completely, I say, 'flat.' There is nothing at that moment that can be done about it or that you even wish to do because you are ... everything that is of any kind of a finite form has been completely taken away from me.

It answers it a little bit. It is ... at least gives you direction of your thought, but it does not mean anything else as a description of an experience, and when the experience actually takes place, it is wordless.

All right?

Daniel Terragno: Mr. Nyland?

Mr. Nyland: Yes.

Daniel: Daniel Terragno.

Mr. Nyland: Yea.

Daniel: I noticed that when I ... when I wish to Work my mind could be ... can be relaxed but nevertheless it's always a little bit expectant. And, like, yesterday I was ... I was walking and I wanted to Work, and at the moment I moved my hand, just while continuing to walk, my mind was saying there was an 'I' there. And I ... my feeling also tells me that there was an 'I' there, but my mind is always in that ... in that way always expectant. And I notice that half of the time...

Mr. Nyland: Expecting what?

Daniel: To have an opinion of what happened: if there was an 'I', if there was...

Mr. Nyland: Then ... then you have to spank it. You have to tell it ... tell it really to stay out of that play. It's playing a role in a play where it doesn't belong. You've got to learn that, because it's not easy. The mind always feels that it can act almost any kind of a role. And this is a role—if one is Working—of Objectivity, and the mind pretends and will want to show you that it

is quite capable of being and doing the same thing as what an Objective faculty would do. It starts by having an opinion and to tell you about it because the mind wants to tell you really that it knows, and the answer should be "Get thee away, Satan." You have to look at it that way. Because it's the Devil that is tempting you; and it will offer all kind of treasures and beautiful things of this world, and if you fall into that trap of course you are quite unconscious again, and you are asleep.

Don't allow your mind, in the present state, to have any say whatsoever about anything you are doing regarding Work. The mind has to learn that there are two possibilities of existence of any kind of a mental capacity. One is the ordinary mind functioning unconsciously, which it does, of course, every day and which it has been doing ever since you were born. It is helped a little by a variety of different activities which we call 'departments' so that then, even in the multiplicity of such kinds of thinking, the mind feels quite superior, that it is really very clever. Against that, there is another section of the brain which is, almost I would say in its 'infancy,' which has mental equipment but it is rusty. It may have been in operation at a certain time very, very early in one's life, but since that time whatever was the activity has been atrophied. And it still exists—thank God it is not torn down as yet—although it sits in an old building. But it is not used, and the key to that kind of a compartment is really lost.

It takes a little while before you find a key to that because you have to try many locks—or, rather, many keys for the same lock. The lock also is rusty, but finally you can find it with enough attempts for Work on yourself. And then, when you enter the little room there are cobwebs and rusty machinery, and not enough oil as yet and no starting button. And you don't know how to really make it active—also that requires a certain period of time in making attempts. And finally the self-starter will start to click and maybe there is just a little bit of a turning of a couple of wheels; and then again it has no momentum as yet to continue so it will stop, and for a long time you have to use the starter button every time. Because as soon as you release it the mind, as it were in that 'section' stops working.

The trouble with the opinion—that is, that what the mind of an ordinary kind unconsciously wants to tell you—is that it forces the door to that secret compartment, and as soon as you let it have the foot in the door, it will start to tell you how to run the machinery of an Objective faculty. That's why I say 'don't listen' to it. Tell it to get out. Start your attempt again. You say it has to be Objective, I cannot use any function of my ordinary mind the way it is, I have to

establish something that is of a different kind of a nature, and I have to Work towards that because the inroads that my unconscious mind will make, will constantly interfere. You see, an opinion is based on a judgment, and many times it is also based on associations, on sometimes in pigeonholing or in that what is classifying in any kind of an experience. And those attributes of an unconscious mind are not desirable at all when one wants to talk about Awareness.

So you simply say, "No, no. Not my mind. No opinion." I keep on Working in accordance with my understanding of the rules of that game, and this particular act of Objectivity has no room for an actor who perhaps even *wants* to become self-Conscious but is very much involved in his own vanity—that is the role the mind usually plays when it is in an unconscious state.

You see what I mean?

Daniel: Yes. So, the mind cannot recognize an 'I'? What, what is it that...

Mr. Nyland: No, no, the mind will not recognize the 'I', than only that there is, in the neighborhood, something taking place which the mind, unconsciously, does not know about. Sometimes I've talked about, when a person moving into a suburban area and buying a house and living there, which house is quite different from the rest since it is painted white. All the other houses are colored and there are suburbanites who don't like that kind of a neighbor and they are suspicious, and they are suspicious because they think that the new neighbor is going to be detrimental to them. So, gradually they see that this fellow in the new house is working all the time in some way or other, then the rest of the brain becomes a little intrigued and they want to see what is what. Then they come a little closer and they want to make their acquaintanceship of this new neighbor. But they don't dare as yet, and in the beginning all they do is to look in through the window or the glass. And to see actually what is taking place, they see activity going on, they don't know what it is about.

That is all the mind knows unconsciously. Because that what is Objective language is not understood by a subjective language. At most, some of the clever parts of an unconscious brain will try to see if anything that is non-subjective could become automatically Objective. But it won't help. All they can do is to acknowledge that what exists as something different. After some time the rest of the brain is not so fearful anymore because apparently this Objective house is sufficient unto itself and it has no particular reason of interfering with the unconscious brain. And after some time the unconscious brain is really intrigued to find out what it is, and maybe at

certain times they are invited for a cup of coffee in the evening, and then they talk about Work.

Try to see that process of the brain, of how it has to change gradually and then, maybe, will adopt certain conditions which belong to an Objective existence since, apparently, the house is white and the others are still colored. Once I told about it, that one of the very-much-interested neighbors went up in an airplane to circle suburbanite and the houses and looking at them, and coming to the realization that all houses, really, should be made white. And they did it, because the white house means the completion of an Octave.

All right?

Michael Arion: Mr. Nyland? This is Michael Arion. I'd like to comment on, ah, an experience that ... that I had? It was during a period where I was Working, trying to remember what you said last time you were here about "I remember, I Work. I remember, I Work," and I ... there had been a period of a few days where that had really been with me. And toward the end of that period when I had Worked ... when I would Work, what would happen would be that ... not that something would be Aware of me the way I recognize it normally, but that I would feel as though I was existing nearer to the present. And also, at that time there would be no question about the fact that I exist, although I couldn't say that something separate told me that.

Mr. Nyland: No, it is not too much a question that you exist or not exist. Of course, it's obvious: You do exist. It's a question, that you have no particular desire to have an opinion about it. And the opinion is either the associative form—of that what has happened before and placing it—or a liking or disliking of that what is being Observed.

The emphasis is much more on Impartiality. You see, the emphasis is not really on the creation of 'I' although that is the starting point, and it is not even, in setting this 'I' in motion, that it becomes Aware of me. Really, the quintessence of the whole affair is, that what is a fact of myself is really an Impartial fact. So it has to exclude completely any kind of a feeling. And this is the real self-knowledge that we are after. Not ordinary self-knowledge. And I'm not talking, even, about Simultaneity; because that is another question that one has to tackle at the proper time, and for that it is necessary to have much more of an understanding of spacelessness and timelessness. But, I don't want to talk about it because the trouble is, if I start talking about that, I start to look for something and in that process I forget about the necessity of Impartiality.

Whatever you do as Work, whatever there is that you then get as facts about yourself, you have to scrutinize, really, that those facts are, without any question, permanent. That means that

later on nothing will happen which will make you change your opinion about yourself in that kind of behavior, or in that form of Being when the Awareness took place.

You ... you must see this much more on the basis of a collecting of different facts more-or-less strung together and then form a continuation of life as expressed in a behavior form. And that during that period when this takes place, that it's also an 'I' being Aware of you and gradually seeing that what is in action and what makes in an unconscious state the form of your behavior, is then Objectively Observed. So, it is not a question only of the flash of a moment, but the emphasis must be a continuous one. And this is where we have the difficulty, because as soon as I start and, like a little while ago, my mind comes in and has an opinion, it breaks it. It breaks that kind of a chain, and I have to start all over again.

Try to continue with keeping an 'I'. If there is one and if it starts to function, try to keep it and maintain that 'I' as Objective faculty during a certain length of time; while you are busy; not just moving a head which reminds me that there ought to be an 'I', but when you get up out of a chair, when you are walking, when you continuously wish this 'I' to be present to you and report about your behavior. So that the little dots that first were made of an Objective kind are gradually extended and become a *tredignon*, and then after some time may even become a line.

The purpose of Work is to establish two definite lines, parallel to each other. One line indicates the unconscious behavior and the expenditure of energy for that purpose of an unconsciousness, the other line which I like to create is really a description of some kind—that is, an Impartial description—of that what is myself in a Conscious state ... or seen from a Conscious state, ... from a Conscious 'I'.

You see that.

Michael: Yes.

Mr. Nyland: It's like a railroad track, and one rail and the other. As long as I am on the track, they are still separated. They can be connected by a car ... or a railroad car on the track. When I Work, I straddle the two rails and I walk in between, and I'm in touch with one and the other. I'm affected by one and also the other, but that what I am—in between the two—becomes a conversion machine for that what is energy, from either left or right, to be used by myself for the process of keeping walking and remaining in contact with an unconscious state and a Conscious one.

In that process, that what I use, now, for the conversion will create in me my Conscience.

It's a very interesting thing to see, because my Consciousness is represented by the one rail and my unconsciousness is the other rail, but I am in between, walking and acting with the influences of both, and in that process within me a Conscience is developed. Because I have to be constantly aware of the influence of one and the other, and I don't want the two to mix so that they start fighting between each other. I want to extract energy from one as well as from the other; this forms my Conscience, because I have to see how much of one, how much of the other. That is really a question of my Conscience—to know what I am allowed to have as an unconscious state, and how much energy should go into the Conscious state.

But it is in that process of walking on a railroad track—or, as it were, I become the train which connects the two rails, with all the machinery of an engine—ultimately I reach Infinity. And that is why one says that parallel lines will ‘meet in Infinity.’ At that point of Infinity, when I keep on thinking about it I will never reach it; because in my thought I will always have the separation of one rail from the other, but when I lose my thought about it and there comes Awareness together with my Conscience, then I experience Infinity—I say sometimes ‘in the end,’ but I really mean ‘in that endlessness.’

All right?

Michael: There's just one thing that strikes me, and that's that as I'm walking along this rail, is there—and I'm in the middle and that's how I develop a Conscience—is there anything I can do, except try and take the energy from both of those rails, to try and develop that Conscience?

Mr. Nyland: You can. You have to. You are influenced by the one rail and by the other. There is constantly an influence of an unconscious state—particularly the surrounding and that what is unconscious in yourself—on you, and there is also an influence from the attempts you made of Consciousness, which take place in parts ... other parts of your body as represented by the ‘I’ situated above the temples, or by the proximity in relation to your heart which may be an emotional entity. So you are constantly a converging machine. There is constantly this mixing, but within yourself without having them—that is, the two—touch each other.

You see, it is the neutralizing force that will give you the chance of getting something of it. If I only have one and two—a positive and a negative—the result is always that the strongest wins out; and it may be positive or negative, but I don't get any particular advantage of it, than only that I can say it is of course the difference between one or the other. But when there is a third form which acts on its own and is interested in walking the rails until the bitter end, then at

the same time I will extract from it—from the influences from the left and from the right—certain amounts of energy which I now, in my conversion machine, use for the utilization of a new product; I've explained it some time, that really to consider a Man as a machinery in which he starts out with raw materials and ends up with an end product of Consciousness.

Sometimes I've talked about walking up Lexington Avenue in New York and being affected by the streets from the left and from the right, but walking uphill towards that section—of Lennox Hill, on Lexington Avenue—being affected by any kind of influence from any kind of a side street on the left or on the right and then, during the time that I'm in between such streets and I walk on a walk, I digest the influences I have received.

See your life that way. You're all the time affected by everything unconscious that you come in contact with, because you react. And at times when you Work, there is a possibility of having another kind of influence on you; and the two of them together to be united within you, but not fused but to be extracted in such a way that that what is right of one and that what is right of the other, is contained within you and causes you to go forward as the result of the neutralizing force. Saint Paul said, "To be in contact with all things and keep that what is right." That is really how ... how he visualized walking through life.

You see, now, what I mean.

Michael Arion: I think.

Mr. Nyland: All right.

Questioner: Mr. Nyland?

Mr. Nyland: Yea.

Questioner: I don't really understand something, what is meant by the death of the Soul body at 'Si-Do.'

Mr. Nyland: You don't really understand what?

Questioner: What is meant by the death of the Soul body at the 'Si-Do.'

Mr. Nyland: No, I didn't say that. I didn't get that. You see...

Questioner: I'm sorry, the death of the physical body.

Mr. Nyland: At 'Si-Do'? You don't understand death, do you? It's the end of the Octave.

Questioner: Yes.

Mr. Nyland: The Octave represents my life on Earth; from birth, or sometimes I say it may be that the 'Do-Re-Mi' is a period of gestation and the 'Sol-La-Si' is the period after birth until the

‘Si-Do,’ which indicates that my body dies. It’s just an illustration of an Octave which then gives an idea that there is progress—of the ‘Do,’ ‘Re,’ ‘Mi,’ ‘Fa,’ ‘Sol,’ ‘La,’ ‘Si’—and then at ‘Si’ it’s still alive like we are now, but almost ready to die as far as the development of the body is concerned. There is, of course, in the ‘Sol-La-Si’ a little more development possible in a rearranging of certain thoughts or certain feelings, but as far as the height of my physical body is concerned, when I am interested in the physical side only, I’ve reached already ‘Si.’

What is difficult about it.

Questioner: Ah, but Work is supposed to ... is not worth something that, ah, that what I’m doing when my physical body is still here?

Mr. Nyland: I’m afraid, that when you ... that you cannot Work unless you have a physical body...

Questioner: Not.

Mr. Nyland: ...on this Earth.

Questioner: Well, what do you mean by the death of the physical body then.

Mr. Nyland: No, no. Don’t let’s talk nonsense. Don’t we all die?

Questioner: Yes.

Mr. Nyland: Okay. That’s what is meant. You die. Now if you want to Work on yourself, you try to prevent the death of the physical body to end all and everything for you. You wish, during the time that you are alive on this Earth, to develop something that can become more permanent so that even after your death you may be able to Work more—if one wants to believe and assumes that that what is his spiritual value can be developed when it is now potential, and then can take over the function of aliveness of myself.

How long have you been coming?

Questioner: Since the first of the month.

Mr. Nyland: This is the first time?

Questioner: No, since the first of May.

Mr. Nyland: Since the first of May? Please, read a little more. Orage used to say, “Don’t think you are an author unless you have written hundred thousand words.” These are concepts that may not be very familiar with you and it’s quite all right that you do ask, but there is enough literature available about the general philosophy, including certain statements by Gurdjieff or by some other people. And I would advise you, sit down and study. Read some more. Or, talk to

others, talk and find out. It's all right that you want to ask. But, questions should not be too simple.

All right?

Judy: Mr. Nyland?

Mr. Nyland: Yea.

Judy: It's Judy?

Mr. Nyland: Yes.

Judy: Ah, I've been trying to ... what I heard you tell me last Thursday. And, last Sunday at the Land I was walking up from the garden and I stopped and tried to see if there was something that could be Aware of my body. And I did this a number of times walking up the hill, and at some point I felt something in me was ... was Aware of my body as I was stepping up one of the steps. But that ... and I have been trying all week again and that ... that same feeling hasn't occurred again.

Mr. Nyland: It is all right, Judy. I'm quite certain it will come back. I think what is needed is more reliance on your ability. When you talk about Work, when you wish to make an attempt, you have to have belief that that what ought to happen can happen. Your statement should be more positive in saying I wish an 'I' to exist. I wish this 'I' to become Observant of me. I want to have this 'I' to have a realization of Awareness of me. I say I 'wish' this, because I expect that when I wish it sincerely, that that can take place. In changing the attitude from a little bit, I would almost say, 'apologetically'—hoping that there might be an 'I'—I say to myself I am entitled to create an 'I' because I happen to live on this Earth and somehow or other I don't like it. I want to be free from this kind of a bondage, because I believe that that is the reason I happen to be here; and now I make a statement to myself that I wish to Work, because I know that only by means of Work I will reach that kind of a freedom. And you will see that when you become more positive about that wish, that attempt, there will be a much better result.

Will you try it?

Judy: Yes.

Mr. Nyland: Good. [Buzzer goes off.] We had that the other day too, didn't we: right after an answer, that thing went off. So, of course I cannot say anything anymore. [Chuckles.]

Will we continue tomorrow evening? I will probably have to say a few things but I hope we can still have some questions, and try to think about what you can ask. Tomorrow, don't

forget: A day of good concentration, of real desire to extract, in a condensed form, whatever you can from this Land, from the opportunities which exist because of a Group and because of your intensity in wishing to become a Man—that, after all, ought to count because that's the reason you are interested in the ideas of Gurdjieff.

So, I'll see you tomorrow, I hope. Good night, everybody.

End of tape